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WEEKLY REVIEW.

—Mr. Chisholm Anstey died suddenly on Wednesday morning. He was a man of great intellectual power, but it was not associated with qualities that smooth the path of life. He has been constantly an Ishmael, his hand against every man, and every man's hand against him. He has been anything but a happy man. For years he has been separated from his wife. The *Bombay Gazette* says :

The overbearing temper which would brook no control continually led Mr. Anstey into quarrels with those whom he met professionally or in social circles ; and during his last stay in Bombay he has been almost ostracised. His insulting behaviour to several members of the bar, as well as to the bar collectively at a meeting of the Law Society, led some of our best barristers to refuse to have any connection with him, even to the extent of declining to take up a brief with him ; and since his open insult to Sir Seymour Fitz-Gerald the cold season before last, at one of the Malabar Hill assemblies, he has been to a great extent socially ignored. Some men there were who had the happy knack of not allowing him to quarrel with them, and with those he was a pleasant companion. He could at most times, we know, be spoken to with profit by any one with whom he had no dispute, and his companionship must in such circumstances have been delightful, for he was a splendid talker, and had a most extensive and varied fund of information and incident on which to draw. He felt his ostracism acutely, though unfortunately it had not the effect of inducing him to conciliate society, but rather, on the contrary, to urge him on to being more 'bearish' than ever. His manner of living was more that of a hermit who, withdrawing himself from the world, cares nothing for the comforts, and very little even for the decencies of life, than that of a cultivated gentleman. When he died, poor man ! there was no one in his house but the native servants, who, though they may have been attentive enough, cannot have afforded him much real comfort.

—The subject of Confession in the Church of England has been debated in the House of Lords. The Bishops and Archbishops were put upon their defence, and their reply was as usual, *non possumus*. The Archbishop of York thinks the greater part of the blame of the existing condition of things lies at the door of those patrons of livings who appoint men of strong opinions to fill them, and the Archbishop of Canterbury appeals to patrons not to do so. A day is coming when this will read very strangely ; when the word "living" will be as great a curiosity as an image of an ancient deity is now, and when the word "patron" in this connection will awaken doubts of the sanity of this self-glorifying age of ours. Bishops, Archbishops, the House of Lords, Ecclesiastical Courts, Her Majesty the so-called Head of the Church, Exeter Hall Meetings, look where we may, we find no power adequate to the resistance of this Romanizing movement. Is there not left the resource of prayer? There is ; but in order to offer successful prayer, we must comply with the conditions that are laid down ; we must put away those things that have the reprobation of God's word ; and we know nothing more distinctly in opposition to it than a system that puts the power of appointing the pastors of Christ's flock in the hands of worldly men. We remember in the days of our youth going from Paris to England to visit a friend whom we had known on the Continent, and who, like ourself, was thoroughly worldly and a devotee of pleasure. He surprised us one day by telling us that he was going into the Church ; a living on his uncle's estate was vacant and it was thought desirable that it should be held by a member of the family, so he was reading for Orders. He soon got ordination and we heard him preach his first sermon. The writer was then a disbeliever, and was certainly not helped by these facts to see that Christianity was of divine origin. A great deal of attention is directed just now to the movements of the Romanizers ; but for one Ritualist we believe that three sceptics have risen up in England of late years. The Earl of Shaftesbury in his recent speech says that the Evangelical portion of the Church of England are prepared to make further reforms in the Church of England *if need be*. How long will it take to carry the conviction that there is such a need, to their hearts ?

—The latest public utterance of the late Bishop Wilberforce was in the House of Lords on the occasion above referred to, when in reply to the charge of complicity with the Ritualists, he said, "I hate and abhor the attempt to Romanize the Church of England." His death it appears was instantaneous. He was riding with Lord Granville, near Dorking, in cheerful conversation, praising his horse, the beauty of the trees, the summer weather and the prospect, and declaring that with such a horse and such scenery, he could never be tired of riding, when his horse stumbled over a stone in the grass, and the next moment he was lying dead upon the ground. The *Guardian* pronounces him the greatest bishop England has had for a century and a half.

—The recent insurrection in Spain was communistic and atheistic, and it is matter of thankfulness that it has been suppressed. The Government have now only the Carlists on their hands. We shall be glad to see the federal system fairly tried there.

—The Cocoanut Fair is right glorious to behold, says the *Times of India*. It is no doubt a very pretty spectacle, if one forgets the existence and utterances of Him who is a Spirit. From first to last the Bible is uncompromising in its denunciations of idolatry as that which more than aught beside has kept the human race in a state of alienation from God, and cut them off from his richest blessings. The degrading and corrupting effects of heathenism are admitted by almost all writers of the present day. Christians in India need to be on their guard against the subtle influence of familiarity in wearing away the strong feeling of condemnation with which they are required to view everything of an idolatrous character. The Narul Poornima is not merely the day when the sea is to be propitiated by offerings, and when the sacred string is to be renewed, but it is also the day of atonement when the sins of the year are expiated, and a new account opened with sin. We do not, in making these remarks, forget that to whom much is given, of them shall much be required, and that many of the people of this country will rise up in the judgment against Europeans in India and condemn them for their ungodly examples. Covetousness is also idolatry.

—Among the Saints' days of the Church of England is one in honour of St. Michael and all Angels, at the close of September. There is to be this year a special celebration of it at St. Thomas' Cathedral, Bombay, when a grand Choral Service will be executed by 100 choristers clothed in surplices. The performance will no doubt be musically excellent, though it is still possible that, to the angels, it may seen a tame affair. When Isaiah heard the seraphim praising Him whose glory fills the earth (unperceived by men) he exclaimed, Woe is me, for I am undone ; I am a man of unclean lips.

—We cannot afford space for the letter of "Not a Baptist" and must decline controversy on the subject, as stated in our remarks last week. We were not in those remarks attacking any body, but were simply inquiring whether a certain serious charge brought against ourselves and others, was well grounded.

—The Council of the Church Association, in their Minute on the Confessionalist Memorial, say :

"To permit clergymen to remain in office as accredited ministers of the Church, while notoriously engaged in a conspiracy for its overthrow, is to the Council simply inexplicable. They, therefore, venture most earnestly and respectfully to urge the archbishops and bishops to rise to the greatness of the emergency. It may prove to be their last opportunity."

The archbishops and bishops decline rising, though they admit the reality of the danger threatening the Church. *The Rock* now says, "It is to Parliament and not to Convocation that we must look for sympathy and redress." We cannot say that we see much that is encouraging in the tone of Parliament.

—The Rev. Mr. Lowder, of St. Peter, London Docks, in his annual address speaks of the loss sustained by the Church through the death of one of the clergy who was with them on last St. Peter's-day, and at whose funeral on the last Sunday in Advent many of Mr. Lowder's congregation were present. There was "a solemn feeling," Mr. Lowder remarks, "among all who were present when his body was carried into the church, who entered it during the hours of the night, while we kept our mournful watches beside

the coffin, or who joined in *offering the Blessed Sacrifice the next day for the repose of his soul.*"

—The Rev. W. J. E. Bennett was preaching in the above-mentioned Church, July 6th, and said that "now there were many encouragements to lead them on to work. He remembered when the surplice could not be worn in the pulpit, and when mobs howled at him, and bishops stormed at him, and Cabinet Ministers ridiculed him, and the police would not protect him. Now, Churchman were but little molested, and guilds and confraternities were doing a great work."

—The Rev. Charles Bullock (Church of England) says:

"In the words of the archbishops, we maintain that 'Episcopal government exists amongst us *charged with the grave responsibility of seeing that the undoubted law of the Church is observed,*' and pointing to the yet unchallenged position of more than four hundred of our clergy, who by their signatures have so distinctly violated the law of the Church that the archbishops themselves admit the *very existence of our national Church is imperilled* by their conspiracy, we ask, *What is Episcopal Government practically worth?*"

Miss Geraldine Hooper was born at Bath, in 1841. She was descended from Bishop Hooper, the martyr. When baptized as an infant in the Church of England, her sponsors were Sir Hamilton Leighton, Lady Henrietta Newbolt, and Mrs. Knatchbull, wife of the member for the county. At the age of 17 she promised to be one of the favourites of fashion. Who would have thought that God could have chosen such a one to be an evangelist, a preacher of righteousness, preaching the Gospel 4,000 times to the conversion of perhaps thousands of souls, before her death at the age of 31 years? This young lady, so well connected, with so many worldly advantages, was brought to see the vanity of those things that make life so attractive to many, and to realize her wretchedness as a sinner, and after a prolonged season of deep conviction to find peace and joy in believing on Him who 'receiveth sinners.' The work of grace was afterwards deepened in her heart, and her ruling passion became the desire to win others from the error of their way. She commenced an early morning prayer-meeting for the poor, and afterwards had an evening meeting in a kitchen. Women composed her audiences at first; but the men entreated to be allowed to attend. In 1863 she visited her friends the Haslams at Buckenham Rectory, Norfolk. Mr. Haslam had some special services at the rectory; the Spirit of God was poured out; a great revival took place, and soon it was necessary to hold the meetings in—the church? no, but in a large barn. On one of these occasions Miss Hooper was asked to speak, and did so with a fluency, fervour and power that astonished those who heard her. From this time onward till her death a year ago, she addressed immense audiences (sometimes numbering 7,000) and the Lord bore testimony to the word in the conversion of multitudes. She was married in 1868 to Mr. Dening of Ottery St. Mary, Devonshire, himself an evangelist. She continued to the last an attached member of the Church of England, though her preaching was mainly in dissenting places of worship. 'Here be wonders!' A lady preacher, having boundless popularity, in England, belonging to the Established Church. Everybody was opposed to the thing, until they heard her, and the evidence of her heavenly commission was then too strong for all their arguments. Her memoir has now been published; and no one can do otherwise than admire the portrait there given of this devoted handmaid of the Lord. She had the ornament of a meek and quiet spirit; was the last person to care for public notice; but was constrained by the love of souls, to exercise the gifts bestowed upon her for the spiritual welfare of her fellowmen.—Does the Scripture sanction public preaching of the Gospel by a woman? The Scripture describes the dispensation of the Spirit in these words: "I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy; and upon the servants and the handmaids will I pour out my Spirit." The four daughters of Philip the evangelist prophesied, that is, declared the word of God. Paul objected to the usurpation of authority by women and to anything that might look like that; but Paul never thought of stopping any who were moved by the Spirit of God to prophecy. "For ye may all prophesy one by one, that all may learn and all may be comforted,"—that is, all who were moved by the Spirit to prophecy.

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PERPETUAL MIRACLES.—X.

We have hitherto considered only Old Testament predictions of the Messiah and his work. We may consider now some of the sayings of Christ, and inquire how far the fulfilment of them affords evidence of the supernatural.

On the third day of the last week of the life of Jesus, three days before his crucifixion, he sat with four of his disciples on the Mount of Olives overlooking Jerusalem. They called his attention to the goodly and massive stones of the temple, and he told them that not one stone was to be left upon another; Jerusalem was to be compassed with armies, and when the disciples saw this they were to understand that the desolation was nigh and flee to the mountains so as not to be involved in the fate coming on the Jews. The Jewish people would fall by the edge of the sword and be led away captive unto all nations; and Jerusalem should be trodden down of the Gentiles, until the fulfilment of the times of the Gentiles. Luke xxi. 6, 20-24. And as regards the time when this should be, he said that the generation then living should not pass away till the predicted events should occur.

But some one may say that the prophecy was probably invented by the disciples and was never published till after the destruction of Jerusalem. Let such objectors carefully read the chapters containing these predictions, Matt. xxiv., Mark xiii., Luke xxi., and they will easily see that if they had been written after the event they would have been very different from what they are. For Jesus in immediate connection with the account of the destruction of Jerusalem and as though it were part and parcel of it, uses this language: "In those days, after that tribulation, the sun shall be darkened and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of Man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds." And presently he adds: This generation shall not pass till all these things be done. Now it is evident that no one, writing after the destruction of Jerusalem, would have mixed up this description of the second coming of Christ with that of the overthrow of the Jewish nation, as though they were simultaneous. This, it may be urged, simply shifts the difficulty. If Christ was a true prophet why did he confound the two events? Well, he seems to confound them, for the reason that the events were confounded in the question of the disciples: "Tell us when shall these things be (the overthrow of the temple) and what shall be the sign of thy coming and of the end of the world." They themselves would appear to have had the idea that the three events would be simultaneous. Our Lord in his reply does what they do in this question; he groups the events together. And this corresponds with what we find in the Old Testament prophecies. While the events were still future, it was not necessary that they should be disentangled one from another, this will be gradually accomplished by the fulfilling of individual particulars. Thus may a traveller over an extended plain, see before him in the distance a great pile of mountains, constituting apparently one mass. He journeys on, and after a while sees a single mountain detaching itself from the rest; he passes this and the remainder of the mass is seen far far away. In process of time another portion of the mass becomes distinguishable by itself, and when reached, another considerable interval is seen still to separate the traveller from the great bulk of the mountain range. One reason why there should be a certain indefiniteness in the outlines of prophecy, is that the agent in the fulfilment of the predictions is generally man himself; not blind, mechanical agencies, but a moral agent who stamps his own character and impresses his own will upon the events that occur. We can easily then see reasons why these different events should be grouped in a prophecy uttered before there was any sign or token of the destruction of Jerusalem; but the idea that they might be thus grouped after the destruction of the city carries its own refutation on the face of it.

Nothing at the time Jesus spoke was more unlikely, humanly speaking, than that the Romans after having for a century held Judea as a Roman province should destroy the capital, and deport the nation. This is a most extraordinary course to pursue and we do not remember any other example in history of a nation numbering millions of people thus taken from its soil and carried into other countries. A special feature of this case is that the Jews looked upon Palestine as a peculiar gift of God to them, a chosen land for them a chosen people, a sacred region as compared with any other region under the sun. Even supposing the Jews were violently deported, they would avail themselves of the first opportunity to return and could not be long kept out. Yet Christ predicted the absolute and complete overthrow of the city and of the temple with circumstances of horror never equalled, predicted the deportation of the Jewish nation, and their dispersion among all nations, and still further predicted that the sacred land would continue to be trodden down of the Gentiles until the close of the dispensation, and the time for the manifestation of Christ in glory should

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come. For eighteen centuries the Jews have remained among all nations; they are found everywhere, even in the heart of China, and in the heart of Africa; wherever they are, they are unconsciously bearing testimony to Jesus as the Messiah, for the rejection of whom they are punished exactly as he had predicted, in conformity with the word of Moses, that whosoever would not hear him should be cut off from the congregation of God. Julian greatly wished to falsify this prophecy and undertook to rebuild the temple, but he was frustrated in his endeavour. What a triumph it would be to the gainsayer if he could point to the Jews now or at any time since the first century, in their own land. How unlikely it was, in the constant vicissitudes of human affairs, that the key of their own land should have been kept out of the hand of the Jews all these centuries! The power that carried them away, was soon itself destroyed; but this was of no avail; there was always some power to take possession of it, and for the last 12 centuries it has been in the hands of Mahomedans, the deadliest enemies of the Jews. They have now been excluded from it a considerably greater time than that during which they occupied it. They were removed to Babylon because of their idolatry; but they returned from Babylon completely cured of this tendency; for what uncommon and peculiar sin was it that they were carried away, thirty years after the crucifixion of Christ, into all nations, to remain thus banished so many centuries? It was not idolatry; what then was the sin? It was the sin in which they have as a nation persisted throughout the Christian era; which was predicted by the prophet Isaiah; the sin of despising and rejecting Jesus the Christ. They acknowledge, for the evidence is irresistible, that about the time when Jesus was born the whole Jewish nation were looking for the Christ whose advent at that time they were led by Daniel's prophecies to expect. Yet the Christ whom they insist on, has not yet made his appearance. Another puzzling fact for them is this: On the supposition that Jesus was not the true Christ, why did not the prophecies, which contain so many particulars regarding the enemies of God's people, make some mention of this dreadful Christian schism, and of all the wonderful events that have grown out of it, and the prodigious power to be obtained by Christian nations? The Jews this day are best off where the words of Jesus are held in most honour, and in some parts of the world they are even indebted to Christians for the knowledge of their own Scriptures. And yet, there is not a word in their prophecies concerning this state of things, unless indeed they recognize Jesus as the Christ and then they will find a great deal in their prophecies concerning the existing condition of things, and they will find also why Jerusalem has been trodden down of the Gentiles for 18 centuries.

THE SUNLESS NATION.—V.

(*An Allegory.*)

I here interrupted Light-seeker, saying:

Please remember that I am as yet very ignorant of the characteristics of the people and country you are now speaking of. When you left the city and went forth, was not the sky above you, and did not the sun shine upon you?

Light-seeker.—You have much to learn. The people of the city burn a particular kind of coal, the smoke of which diffuses itself over all the country round about and constitutes a dense canopy wherever you go. They persist in believing that they would be scorched if a ray of the sun fell on them; it would turn their heads. I fell in with one of the slaves of the stone, just after leaving the city, and he told me that he thought it would do the people no harm if they had their heads turned. In the bitter mood in which I then was I was inclined to agree with him; instead of telling him so, however, I asked him his reason for thinking so. He answered thus:

He that is the author of any contrivance, any piece of mechanism say, best knows what purpose it is intended to answer, and the conditions requisite for its right action. It is quite possible that not another man beside him would be able to tell the use for which it is fitted, and the means of making it work. The people of the city we have just left, did not make themselves, and are not able of themselves to determine what they were created to be and to do. With regard to this there is a great diversity of opinions among them, and every man is conscious that he as often blunders as hits the mark with regard to the work of every day; and yet they never think of taking pains to find out what the Lord of Light intended them to be. On the contrary they seem more unwilling to have his decision on the subject, than to have the opinions of any of their fellow blunderers. Therefore I think it would do them no harm to get their heads turned and their hearts too; even as my head and my heart have been turned. Friend—he said to me—will you not return to the Lord of Light and receive from him the knowledge of the true use of life?—In other words, I said, you wish me to be like yourself, a slave of the stone. Pardon me, I still value my liberty too much for that, though I confess that it has not yielded me much happiness so far.—That is, replied he, you think that the liberty of a machine consists in the power to work in some other way than that which was designed by the constructor. A locomotive is made for a railway; let it cleave to the rails and they will help it forward wonderfully; it is free to move with prodigious speed. But let it attempt to move in some other direction and tear itself away from the rails, its path will be a path of destruction until it destroys itself. How absurd would it be in the engine to fancy that slavery was in following the rails, and freedom in breaking away from them. I assure you, he says, I never knew what liberty was till I got this heavenly light on my head. Before I got it I was very miserable in the thought that my steps were not according to the will of the Lord of Light, and that each of them was recorded against me in the Doomsday Book.—If they were there, then they must be there now, I said.—If it were so I should be of all men most miserable, he replied. No they have all been cancelled. Have you yet to learn that the Lord of Light sent his Son among us to purchase by his own sufferings the redemption of all who would receive him as the Captain of their salvation? He descended through the most hated of all our trapdoors, into the hollow beneath, and returned with that which entitled him to blot out all the entries against us in the Doomsday Book.—Excuse me my friend, but this kind of talk seems to savour of that lunacy or sun-madness which people attribute to you. You have never looked into that book and yet you are positive that these thousands of entries have been cancelled.—When some debt has been paid you in full you do not refuse a receipt, said he; and it would be a strange thing if our Lord refused us an acquittal in express terms, when we became the followers of his Son. I have such an acquittal. You cannot read it, but the stone upon my head which gives me light, true light, may prove to you that I am an heir of the kingdom of light.

I had some inclination to listen to his advice. But although I had been so badly treated by the sunless people, and felt as though I could willingly wage war upon them, yet I could not bring myself to join a set of people so disliked as the slaves of the stone. So I entered a tea-garden and let the other pursue his way.

In this tea-garden I found a learned-looking man, with whom I got into conversation. I told him about the conversation I had had with the stone-bearer. He commended me for not having listened to his invitation to become as he was. As for what he told you about the engine and the rails, (he said,) it is the sober truth. He that made us has fitted us for a certain path, and it never can be well with us, until we get back to that path. Wandering away we have indeed brought ourselves into a sad plight, but it is a mistake that we have lost the power of regaining the path. There is in every man a self-recuperating energy equal to the necessities of the case. We need to awake to the fact that we have lost our way, and to discover the direction in which the true way lies; then let us evoke the latent power within us and return to the lost path. The Son of the Lord of Light, who dwelt among us and was so badly treated, is very helpful to those who wish to follow the right way; for he knew it and followed it, and we have but to imitate him and it shall be well with us. As for the stone which those people bear, I know that it is a very heavy weight upon the head, and hinders the true expansion of their faculties.

I was very much taken with the wisdom of this man, and I noticed that he was honoured by many who had no patience with the stone-bearers. I congratulated myself heartily upon having resisted the invitations of the slave of the stone; I was delighted to learn that there was this self-recovering power in me, and I resolved that it should have full sway over me. It was evident that in such a course instead of forfeiting, I would command the estimation of people generally. I remained for some time in the society of this kind and learned man, getting full information from him of the way, and vehemently calling upon the self-recuperating power within me. I did not find that response that I had been led to expect; but my venerable friend assured me that I was getting on very well, and in a very short time would be master of the situation. For himself, he assured me that he had ascended 99 of the 100 rounds of recovery, and could almost put his hand upon the prize. He had been a long time building a hospital; when completed, to my surprise, he moved into it, taking possession of the central and best portion. I ventured to express my fear that his motives in building the hospital might be impugned. He replied with much heat that there was no law requiring him to love his neighbours *better* than himself, and recommended me to continue my travels. I left him. But my faith in the self-recovering principle was not overthrown. I felt sure that if I could once find myself in the right kind of circumstances, I would be able to effect the conquest of righteousness and secure for myself a title to the best that heaven might have to offer.

TEXTS AND THEIR MEANINGS.

Henceforth know we no man after the flesh. 2 Cor. v.

This refers to the believer's way of looking at things. He is a new creature; all things are become new, all things are of God in his apprehension, because he walks by faith and not by sight and looks at things in the light which God's word sheds upon them. Formerly he looked at men simply with reference to the things of this life. The questions that naturally occurred with regard to every man were these: What is his position in society? what is his place in the social pyramid? what is his employment? his salary? his prospects? his antecedents? his reputation? his manners? what sort of a house does he live in? what degree of culture has he? what is his appearance? how does he dress? has he influence? is he agreeable? These and such as these and only such are the questions that come up for decision, regarding every man, among men generally. But when a person becomes a believer, a great revolution takes place in his way of looking at things. This world is now a place of probation; men are spiritual beings, having souls to be lost or saved, and the great questions regarding every man are now these: Is he a believer? Is he forgiven? Is he living for Christ? Has he the witness of the Spirit? Is he prepared to die? Is his name in the Lamb's book of life? The veil having been taken away, the true light shines in, and the believer sees all men on their way to the judgment seat. The Son of God was in the world; did men know him? Far from it. He was to them a Nazarene; of a family that supported itself by carpentry; he never studied any of the seats of learning; he took to preaching; was the companion of fishermen and publicans; was never recognized by the scribes and elders as a commissioned minister, though the common people took him for a prophet; for a while he had some extraordinary power, but lost it all when he was arrested and finally suffered death in the most ignominious manner. Thus we have known Christ after the flesh, after the judgment of this world, might Paul say; but when faith came, the scales fell from his eyes and he saw in Jesus the fulness of the Godhead. How the world misjudges is shown frightfully in this instance. Him none of the princes of this world, the wise men of the

world, knew; nor to this day do they know him. We have Renans and others writing lives of Christ, all written from the world's point of view, and showing the writers to be as incapable of estimating his true character as Saul of Tarsus was before his conversion. It was an important moment in the life of Peter, when he exclaimed, Thou art Christ the Son of the living God. Flesh and blood had not shown it unto him, but the Spirit of God. When we know Christ, then we know the world. While we know men after the flesh, we cannot do them any real good, for we cannot know their real needs. Judge not according to the appearance, says Christ, but judge righteous judgment; and no man can judge righteous judgment who does not receive the testimony of God concerning the true nature of man, his obligations, his privileges, and the relation of this life to that which is to come. Thou savourest not the things that be of God, but those that be of men, said our Lord to Peter when the latter on one occasion would have turned Jesus back from going to Jerusalem to suffer. Peter's judgment at that time was judgment according to the flesh.

CORRESPONDENCE.

A CAUTION.

To the Editor of the "Bombay Guardian."

DEAR SIR,—A young man by name Peter Francis, of dark complexion, having a cut on one of his eyebrows, professes to be a convert from Romanism and goes about begging. Some time ago he came to us for help as he was out of employment, and stated that he was persecuted by his Roman Catholic friends on account of his change of faith. Of late he is going about attempting to obtain money by means of letters with forged signatures. I hope Christian friends will be on their guard. I shall feel obliged to any one who will send him to me, in order to hand him over to the Police, so that he may have lodging, food and attendance free of charge, and an active employment in the bargain, either in Byculla or Oomerkhari.

I remain, Yours faithfully,
APPAJI BAPUJI,
C. M. Society.

Bombay, 13th August 1873.

Epitome of News.

SATURDAY, AUGUST 9, 1873.

—The Rev. W. H. Withrow, in the *Christian Advocate:* "A volume of essays by Japanese students in America very fairly meets the poet's aspiration about seeing 'oursels as ithers see us.'

"This volume is entirely of Japanese composition, except a brief introduction by Mr. Lanman, its American editor. With one or two exceptions none of the writers have studied English more than five years, and many of them not more than one or two years. They are most of them under twenty, one only fifteen years of age. Their mastery of vigorous English is amazing. Still more so is their range of information. The strength and grace of style, and frequently the powers of sarcasm exhibited might be coveted by many professional writers. These bright-eyed brothers of the sun are evidently wide-awake young gentlemen—the Yankees of the Asiatic continent."

I am not aware that any of these young men have embraced the Christian religion; their criticisms, therefore, are those of intelligent heathen. One of them brings the following heavy indictment against many of the representatives of American civilization in heathen lands: "They behave themselves worse than the heathen, or, at least, are no better than they. They are the slaves of Mammon, go to houses of ill repute, swear without almost any cause, insult the natives, kick and beat them, and behave as haughtily as Julius Cæsar. Moreover, these things take place on Sunday more than any other day of the week, because on other days they have things of more material interest to attend to."

—*The Lancet:* "The population of France doubles itself in 108 years, that of Prussia in 54. This is not owing to increased mortality, but to difference in the birth-rate of the two countries. The causes of the deficient birth-rate of France are thus set forth by Morache:—

"The development of the public wealth, which has for a direct effect the increase of the mean duration of life, and the continually increasing luxury, have established in France the deplorable habit of limiting the number of children in marriage. In vain morality and religion seek to combat these pernicious ideas, they appear to augment every year; they tend especially to gain in the rural populations, who seem no longer able to resist the contagious example of the people of the towns. People marry late because they wish to have an established and well-assured position, because they do not wish to fall into poverty (*se mettre dans la misère*), and they desire to have few children in order to leave to each a good patrimony. Certain philosophers call this immorality 'paternal foresight,' without confessing that it leads to the moral downfall of the family and to the diminution of the population of the country."

—Paris Correspondent of the *Indian Statesman:* "A large draper's shop has been burned, and reveals from the deaths of three shop assistants, how the latter are boarded. All modern shops in Paris have the rolling iron shutter which once let down is locked, the proprietor keeping the key. In the case in question, the assistants after their supper made their beds, as usual in such establishments, on the shop floor, the proprietor locking them up as safely as the goods. When the fire broke out there was no exit but by the shuttered door; the three young men cried for relief, the proprietor could not be found, the police cut at the iron with hatches, the voices within grew weaker, then ceased. The inside of the shop was a furnace, and three shrivelled—save where lengthened by muscular agony—carbonised masses were all that remained of the poor lads. In the same building lodged a professor of mathematics, he escaped safely by the stairs; on reaching the street, finding he had forgotten his money, he ascended again; the staircase was now in a blaze, he knotted some sheets to the window, they gave way, and he fell from the fifth storey, and was picked up dead."

MONDAY, AUGUST 11.

—*Times of India:* "'A Churchman' writes to complain that the Commanding Officer has been exercising arbitrary powers in regard to the choir arrangement of Colaba Church. The active Chaplain at St. John's has recently organised a choir comprising a number of soldiers' boys, as also, we believe, two or three men of the detachment and battery stationed at Colaba. These, according to the plan of the Chaplain, have been duly habited in surplices, and it is against this course that the C. O. his launched his extra-military *fiat*."

"The Rev. Mr. Taylor, Chaplain of the Bishop of Madras, who was thrown from his horse yesterday (Thursday), died this (Friday) morning from the effects of the injuries received."

—The Sanitary Commissioner with the Government of India says: "Intoxication and its results appear to be as prevalent as ever. In the Bengal Army, excluding three regiments not supplying returns, there were 12,348 cases of drunkenness. There were 726 total abstainers in the Bengal Army, who must, as well as the three regiments, be deducted from the strength, furnishing these figures. No fewer than 186 cases of *delirium tremens* were admitted in 1870 from the Bengal Army, of which 9 cases proved fatal. During 1869, there were 223 admissions and 22 deaths from this single result of drunkenness. There were also 100 cases, and 54 deaths from apoplexy. Surely, no better argument for making increased efforts to reduce drinking in the Army could be adduced than is supplied by these facts."

—Ahmedabad correspondent of the *Indian Statesman:* "A few days ago, Mr. Downes, chief engineer of a certain spinning mill, accidentally shot a native and the wounded man shortly after died. The family of the deceased has been liberally provided for by Mr. Downes; no doubt is entertained about the occurrence being a pure accident."

—It is reported that "unprecedentedly heavy rain has fallen at Jhung; in one night (31st July) no less than 8½ inches fell. Over eighty houses have fallen in the town, but fortunately no lives have been lost: the average annual rain-fall in the Jhung district is 5 inches, and to have nearly two years' supply in one night is startling."

—An omnibus service has been established between Nagpore and Kamptee, a distance of 10 miles, under the auspices of the Inspector-General of the Post Offices, since June last.

—The *Times of India* is reluctant to believe the following item, which appears in the last number of the *Deshi Mitra*:—"Some months ago a coolie and a koonbie were murdered in the village of Batta and Adajum, respectively. The police failed to apprehend the perpetrators of the crime. In consequence of this, the second class and the third class head constables of Randir have been degraded one step each."

It is just possible that the censure the police subordinates receive—not to speak of punishment when they fail to discover the perpetrators of crime, may account for the extraordinary stories we hear from time to time of police oppression and charges of crime against innocent persons.

TUESDAY, AUGUST 12.

—*Friend of India:* "The first section of the Roumelian railway through Turkey, that is to connect Constantinople with the European system on the one side and the head of the Persian Gulf on the other, was officially opened on the 17th June with all eclát. A length of less than 400 miles of the Stamboul, Adrianople, Phillippolis and Bellova Railway has been completed by a French company known as the Entreprise Générale. From Tirnova, on this line, a branch is to join the Rustchuk Varna Railway at Schumla, and that is about to be linked on to the Roumanian railways by a bridge across the Danube at Giurgevo. In time there will be a still shorter line to Constantinople from Eastern Europe, through Servia. But, meanwhile, the railway connexion of Constantinople with London, by Vienna and Roumania, may be looked upon as certain to be completed in a short time.

"Baron de Hirsch and his French Company have constructed 400 miles in two years. England, which will not use its own capital for this true 'world's highway' to India, lends its money to Russia and Persia to make the politically dangerous and—to Great Britain—commercially useless lines from Tiflis to Teheran and Bushire."

"The veil which has hitherto hidden from all but a very few the state of society in Bengal is gradually being withdrawn. The Census of 1872 has revealed to us those ultimate facts which form at once the standard of comparison and the test of all others. Lord Northbrook's inquiry into the extent of local taxation and the feeling of the people towards it, showed that if Bengal contributes less than its due share to the ordinary expenditure of the country, it is because the people suffer from the illegal exactions of their own landlords who make every direct tax a means of profit. And now the accident which led a young civilian to pitch his camp in the poorest and most oppressed portion of Orissa in the cold season of 1870-71, has resulted in a formal investigation into the nature and extent of these exactions in every part of the Province of Bengal. And the resolute determination of the tenantry of Pubna not to submit to the increasing extortion, has made it impossible for the Government to abstain from action any longer.

"It is in the hope that some of the zemindars themselves may be moved, if not by humanity, or a sense of justice, or even shame, at least by self-interest or the instinct of self-preservation, to restrain their agents and moderate their own demands, that we proceed to inquire where and to what extent illegal cesses are levied throughout Bengal.

"Perhaps the best test of the extent and nature of the illegal cesses will be found in the Presidency Division, which, next to Hooghly, is most widely educated and ought to be most under the eye of Government. In the metropolitan district of the 24-Pergunnahs the following cesses are levied."

Here follows a list of 27 illegal cesses, a few of which we give as specimens.

"2. Chanda, including bhikhya or maugon.—A contribution made to the zemindar when he is involved in debt requiring speedy clearance.

"5. Forced labour exacted from the ryots without payment.

"16. Income tax levied by a few zemindars to be reimbursed for what they pay to Government on account of this tax.

"18. Tantkur.—A tax of 4 annas levied from every weaver for each loom.

"19. Dhaie mehal.—A fee levied from every wet-nurse carrying on her profession in the zemindar's estate.

"26. Roshud khureha.—A contribution levied to supply with provisions some district authority or his followers making a tour in the state."

—*Friend of India:* "Dr. Mullens, formerly of Calcutta, and the Rev. J. Pillans of Camberwell, have been sent out by the London Missionary Society as a deputation to Madagascar, to report on the new churches, and the peculiar difficulties that have arisen through the wide-spread desire of the Malagasy people to profess the Christian

religion. The deputation proceeds by Mauritius, which they must have reached by this time, and will be absent for fourteen months."

"The success of the first large shipment of wheat from India, since the reduction of the duty, is very promising. A cargo shipped from Kurrachee to Liverpool realised 'a capital price,' we learn from a correspondent there, leaving a good profit to the shipper. The millers pronounced it good stuff, 'when cleaned,' for it was full of weevils. But for that the price must have been even better. Shippers should take the hint. An active trade with India in wheat, in certain states of the English market, is now no longer doubtful."

—Regarding the late boiler explosion accident at Broach, the *Times of India* learns that Mr. David Ellis, Managing Director of the Anglo-Indian Mills, has been committed to take his trial at the Criminal Sessions.

—It is reported that Mr. Rowe, who shot a man at Kurrachee the other day, has been committed for trial at the ensuing Criminal Sessions of the High Court on a charge of culpable homicide not amounting to murder.

—*Times (London)*: "An interesting tesselated pavement has just been discovered in the City of London, it lies seven feet only below the street level, on the site of some old buildings recently pulled down on the north side of Bishopsgate-street Within. The portion exposed comprises the red-brick bordering—a *quilloche* pattern, with conventional trefoils in red, white, and black, carefully worked in small tesseræ, in the usual mortar pounded brick and lime. It originally formed part of an elegant and large design, and it is impossible to say how far it may still extend beneath the roadway. Its proximity to the surface would indicate a period late in the Roman occupation, the average depth of such remains in this locality having been about 12 or 13 ft. It has been seen by several members of the London and Middlesex Archæological Society, and a record of its existence will thus be preserved; but in consequence of the rapid progress of the works it had had to be covered in."

—Mr. Edwin Chadwick computes that if all the railways of Great Britain were under one management instead of under one hundred and ten separate managing bodies, as at present, there would be an indisputable saving in working expenses alone of six million pounds annually.

Wednesday, August 13.

—The *Times* of July 15 has an able article on the Romish practices in the Church of England, from which we take the following: "A Clergyman is the servant of the congregation, and in that capacity has bound himself to observe certain rules prescribed for the benefit of the whole body. It does not follow because a man is the patron of a living that the extreme practices he may favour are to be forced upon the parishioners; and it is one of the functions of the law and part of the duties of the Bishops to see that the extravagancies of individual laymen are not adopted by the Clergy whom they may nominate. The Bishops are expected to maintain the interests of the whole against the encroachments of parties or individuals; and to make the existence of such encroachments an excuse for not repressing them is simply to confess meekly that the task is 'too great for them to undertake.' In the face of notorious facts it must be very difficult to satisfy the public that the Bishops do all they can.

"The public will hardly accept Lord Salisbury's contented view of the state of the Church. He thinks that because it is quite certain habitual Confession can never become a national practice, it is needless and undignified to be alarmed at its development. The percentage of folly among the Clergy is not, he thinks, greater than among the Peers, and he pleads with a kindly sympathy for its toleration. But the difference is that whereas the language of a foolish Peer is only occasionally troublesome to his brother Peers, the practices and the teaching of a foolish Clergyman are a standing injury to his parish. The law imposes him upon his people; he has the control of the spiritual ministrations on which they depend, and it is a very great hardship that every parish in the country should be liable to the sudden invasion of a hot-headed priest, who Romanizes the services and proceeds to inculcate the duty of habitual Confession.

"No doubt, as the Archbishop said, there are other dangers besides superstition threatening both in our own and other Churches. But let each be dealt with as it arises. It will at least be no check to the spread of Rationalism to allow the development of a superstitious travestie of sound religion."

—The *Pioneer's* correspondent writes on 8th instant—"A horrible murder was committed at Bareilly this afternoon. Major Harris and two officers of the 11th N. I. were driving along the Serpentine Road on their way to drag the Ramgunga, when they observed a man run up to a woman just ahead of them, knock her down, and begin to stab her repeatedly with a dagger. The Major immediately ran to the rescue, and assisted by Dr. Sutherland, succeeded after a struggle in disarming the ruffian and securing him. The unfortunate woman, however, had received no less than seven stabs in the breast and stomach before help reached her, and she survived only a few minutes."

—*Overland China Mail*; Japan: The *Maria Lux* case has been referred to the arbitration of the Emperor of Russia.—The apprehensions of a rice-famine caused by the long drought have disappeared.—Serious riots have occurred in the province of Chikuzen and near Matsmai. The causes are said to be the imposition of taxes, the alteration of the calendar, the hair-cutting laws, the abolition of public ceremonies for rain, the removal of the old provinces, and the admission of low-caste workmen to an equality with other men. The riots have been for the present suppressed.

China: The Audience has been accorded at last. On the 29th June the Emperor of China received in formal Audience the representatives of Great Britain, the Netherlands, France, Russia, the United States, and Japan, who delivered their letters of authorization to the Emperor. The ceremonies, which were in European style, are reported to have been satisfactory to all parties. The Ministers of Germany, Austria, and Italy, being absent on sick leave in Europe, those countries were of course unrepresented on the occasion.

—The following is remarkable: A tremendous thunder-storm burst over Hongkong on the evening of the 15th ult., the flashes of lightning and peals of thunder being almost continuous for more than an hour, accompanied by very heavy rain and gusts of wind. Many of the lightning-strokes seemed to fall within the limits of the city, but we have only heard of one case in which actual injury was done. This was at the shop of Mr. R. Marty, in Queen's Road. The electric fluid entered the chimney and descended to the second floor, where it divided into two branches. One of these passed between the beams and ceiling of the first floor, tearing some plaster off the latter, and thence along a brass window pole to a large pier glass, the gilding of which was partially burned off, as well as some of the gilding on adjacent picture-frames. Three clean holes were knocked in the mirror without cracking it. An iron nail embedded in the wall and touching a gas-pipe appears to have conducted the fluid to the latter, the room being filled with smoke as it passed away. The second branch went through the chimney to the first floor, doing some damage to the plaster of the wall in its passage, thence leaping to the handle of a copying press, whence it passed to a billiard-table, which it lifted up. It then passed between Mr. and Mrs. Marty, who were sitting at a table, paralyzing the lady's arm, and for a short time rendering her insensible. From this it descended to the ground without doing further damage. A second flash struck the water a little inshore of H. M. S. *Princess Charlotte*. Altogether the storm was one of the heaviest ever experienced in the Colony. We probably owe to it, however, says a China paper, immunity from a threatened typhoon, which was fully expected by experienced residents.

—*Indian Statesman*: "The frightful epidemic that has been raging in Bangkok, we are glad to learn, shows some signs of abating, but, as all the European residents have fled from the city, it is difficult to learn the exact extent of its ravages. The mortality rose from 200 a day to 600 on the 30th June, and between the 22nd June and 1st July 1,864 bodies were burned in the places of public incremation. It is believed, however, that this does not represent the full mortality, which on the 9th July was estimated at 10,000 out of a population which is vaguely believed to exceed 300,000. The *employés* of the *Bangkok Advertiser* deserted in a body, but the editor manfully stuck to his post, and set up an issue announcing the mournful condition of the city in large type. One of the principal temples in Bangkok is said to have presented a shocking appearance, the floor being piled with heaps of corpses, 2,000 in all, awaiting interment. We regret to learn that cholera,—which it is to be hoped is not of the same deadly type as the Bangkok epidemic—has broken out in Singapore, but the authorities there are taking prompt measures to suppress it."

Thursday, August 14.

—Home Intelligence: July 25. During the past week the heat throughout England has been intense, and several violent thunderstorms have occurred, accompanied with loss of life from lightning.

An immense expenditure is being incurred by the German Government to put the new line of frontier in a complete state of defence.

The King and Queen of Sweden have been crowned at Drontheim.

A motion to inquire into alleged grievances in the army from the abolition of purchase, has been carried in the Upper House against the Government by 129 votes to 46.

The Zanzibar Mail Contract Committee recommended that the contract of May 8 should not be confirmed, but that the Union Steam Company be allowed to retain the service on fair and reasonable terms.

The German army, which commenced hostilities against the French on July 22nd, 1870, evacuated French territory on July 22nd, 1873. Mèziers and Charleville continued in the occupation of the German troops till that day.

In consequence of the increasing successes of the Carlists, the authorities of Barcelona have constituted themselves a Committee of Public Safety, and decreased obligatory military service for all men between twenty and forty years of age capable of bearing arms.

A Bayonne telegram states that the Carlist forces in the northern provinces of Spain now amount to 30,000 men, with several guns. Arms and ammunition in large quantities have been received from England.

The fleet is also half in rebellion. The crews of the *Almense, Vittoria, Mendez Nudez, Fernando,* and *Il Catolica,* having joined the insurgents, the Ministry have declared these to be pirates, and friendly Powers are authorised to detain those ships and bring their crews to trial. Samuel Price, an English Internationalist, is in command of one of the insurgent frigates at Carthagena, where the insurgents have hoisted the red flag on the Fort of Galera. They have seized the squadron at anchor in the port, and given the command of it to Posas, the insurgent leader from Ferrol. The squadron is composed of four frigates—the *Numancia,* 25 guns; *Tetuan,* 40; *Vittoria,* 23; *Almansa,* 48; and three steamers—the *Fernando el Catolica, La Ferrolana,* and the *Blasco de Garay.* Three of the frigates are ironclads.

The New York papers state that Prof. La Mantaine has met with a dreadful death. He ascended in a paper balloon inflated with heated air, and had only reached an elevation of 100 yards when something was observed to go wrong. At the height of half a mile the balloon escaped from the car, which overturned, and the professor fell to the earth. He was smashed to pieces.

—German Correspondent of the London *Guardian*: "The Government is carrying out its plan of action vigorously in defence of the new laws. The Bishops of Fulda, Paderborn, Ermland, Trier, Osnabrub, with the Archbishop of Posen, have been required to deliver up the plan of study of their seminaries, and have one and all refused. The Government retaliation has been prompt. Commissioners were at once sent to inspect all the institutions, and notices have been issued that students educated at these seminaries cannot be admitted to a Prussian benefice. Besides this, the State grant to these establishments has been cut off from the first of this month, and it has been declared that if the Bishops persist in maintaining them as educational institutes for priests by the aid of voluntary subscriptions, the Government will shut them up. At Paderborne, for example, the teachers at the priest's seminary were paid by a State grant of 5,000 thalers, and this is now stopped. Another effort to detach the clergy from the autocracy of the Bishops is the order just issued by the Government that the Canons are in future to receive their stipend direct from the state Treasury, and not, as formerly, through the Bishops. In Posen, moreover, they are proceeding cautiously to remove the Infallibilist teachers from the schools, substituting others of Liberal views. Thus in the Posen High School, which used to be a hotbed of Polish antipathy and Jesuit teaching, a new director and vice-principal have been appointed, of German national tendencies. Altogether, the State is advancing its parallels very successfully against the enemy.

"The Old Catholic movement, too, is slowly

rooting itself. We have to record two successes this week; in Essen, a stronghold of Roman influence, a congregation is established and a priest found. Divine service is to begin forthwith, in the Protestant Church of St. Paul, and Herr Hoffmann (another new name) is elected Pfarrer for five years. Then in Breslau, service is also begun in the Church of St. Bernard, granted by the Town Council. Notwithstanding the carefully diffused declaration on the part of the clergy, that all who attended this service were *ipso facto* excommunicated, the church has been filled to overflowing."

—*Times of India:* "The system of marks has been introduced in all Bengal jails for prisoners whose sentences are over two years. There are of course many conditions attached to the rules. Remission will be of two kinds: unconditional remission, and remission on condition that the prisoner works at some form of honest labour under the superintendence of the magistrate or some public department."

—The *Deccan Herald*: "Government has decided, on a reference made to it by the Educational Department, in regard to the steps that should be taken to provide for such natives as had passed the B. A. examination in that department. We do not see that Government is obliged to provide openings in the public services for such students as have distinguished themselves in our schools and colleges; such a thing is never thought of by our students at home. They have to fight their way in the face of greater obstacles and keener competition than are ever known by the Indian student, yet it never enters their mind to suppose that they have any claim upon the public services merely because they have taken a high University degree. We confess we should like to see our Indian students more independent, calmly pushing their own way in the race of life, as do the students in England."

Friday, August 15.

—Mr. H. S. K. Bellairs having been permitted to resign his appointment of professor of English Literature in the Elphinstone College, the following appointments are made with effect from the 10th November next:—Mr. T. B. Kirkham to be Professor of English Literature and History in the Elphinstone College; Mr. H. P. Jacob to be Principal of the Elphinstone High School, vice Mr. Kirkham; Mr. Mahadeo Moreshwur Kunte to be Head Master of the Poona High School, vice Mr. Jacob.

—Madras papers: "The total population of Madras, according to the recent census, is under 400,000. Sir Charles Trevelyan, in one of his writings, speaks of the population of the city as 'not less than a million,' and in Hughes' 'Manual of Geography,' the population is set down at 700,000."

"It is reported that small-pox is very prevalent now in Madras."

"A man named Senalo Veyana, an inhabitant of the Tennalli village in the Repalli taluq in Kistna, saved nine women and one man from drowning in the course of the last few years. In eight out of nine cases the women were unconscious before he was able to get them out of the water. The Collector of the district, in bringing the conduct of the man to the notice of Government, recommended that a reward be given. The Government have sanctioned the presentation to him of a reward of Rs. 50, and a bangle of the same value."

—*Bombay Gazette:* "A Broach paper states that between the 4th and 5th of this month nearly eighteen persons were bitten by a mad dog at Unklesur, in the Broach collectorate. The dog was subsequently killed by order of the Fouzdar of the place."

—The same: "The Eye Infirmary at Madras is working wonders. Within the last ten years 23,000 (?) blind persons are reported to have been wholly restored to sight."

—Deaths last week—294.

Selections.

TRUST IN "THE LIVING FATHER."

How striking are the words of Jesus, "'He that believeth in Me, as the Scripture hath said, out of his belly shall flow rivers of living water.' But this spake He of the Spirit, which they that believe on Him should receive, for the Holy Ghost was not yet given, because that Jesus was not yet glorified." (John vii. 38.)

I cannot refrain from telling your readers how largely I have been blessed during the past few weeks. My object is to render praise to Him who has done great things for me, and to express my deep conviction, that an age in which the progress of commerce, science, and all kinds of worldly enterprise, challenges attention and absorbs human life, we who serve the living God shall, nay, do, sing, "Thou hast girded me with strength unto the battle."

For many years I have known the Lord, and "my spirit hath rejoiced in God my Saviour." The precious blood of Jesus has made me nigh to God, and it sums up in atonement, cleansing, redemption, and life, all that the great love of God could bestow.

Believing His word, I have rested for many years in the peace of personal salvation. I may add to this that I have been much used of Him in preaching the gospel, and have helped to strengthen His people by the testimony, of His word, and the silent power of a consecrated life. Nevertheless, I must acknowledge that I have been conscious of an experience precisely similar to that of Israel in the wilderness—here an oasis, there a tract of sand; here fountains of water, there parched places; here success, there failure; here joy, there sorrow; here the spirit of prayer, there prayerlessness; here deep sympathy with souls, and there barrenness; here filled with love, and there cold; here at rest, and there peevish and irritable.

A few weeks since the Lord graciously brought me in contact with dear Pearsall Smith. After some converse as brethren in Christ he asked me, "Is that promise fulfilled in your life—'Thou wilt keep him in *perfect peace* whose mind is stayed on Thee, because he trusteth in Thee' (Isa. xxvi. 3); and again, 'Be careful for nothing, but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God, and the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus' (Phil. iv. 7); and once more, Christ says, 'These things have I spoken unto you that my joy might remain in you, and that your joy might be *full*' (John xv. 11). Now, during the past week, have you had absence of care, *unbroken peace* and *fulness of joy?*"

I answered, "No, I have not."

I pray that his answer may be carefully considered.

"There is a cause. God is able to fulfil his promises in the experience of his children, and mark you, these are *only a few out of hundreds of such promises.*"

I was startled, I had never been asked such questions in my life before. I had never heard these matters preached about as facts of constant realization. I was painfully conscious that I had known very much care and anxiety; that my peace was intermittent, and much of my life joyless. With no little concern I asked, "Can this be altered?"

My brother's reply was, "For nearly six years, my communion with God has been almost uninterrupted. I do not say I have not known failure, but in the very first moment of its consciousness, I have been restored. My life in the midst of business as one of the heads of a very large manufacturing and commercial establishment, has been continuous joy in God, and is so at this moment. Oh the sweetness, the blessedness, of this fulness of joy and peace! and the Lord has increased my service for Him tenfold since I learned to trust Him fully every moment."

I saw plainly enough that such an experience—*the realized power of an in-dwelling Christ*, must be (to use a mechanical figure) like exchanging hand power for steam, and I longed for the unhindered flow of these living waters.

Truthfully I can say that the Spirit of the Lord brought to my mind scores of divine promises in those precious hours. Like beams of light, they waited until my understanding grappled with one simple intelligent proposition, and now they fill the vision of my soul. How strange that for years I had never seen the following, but I had not, and therefore I the more readily make it known: When I was seeking peace with God, more than twenty years since, the words, "The blood of Jesus Christ His Son cleanseth us from all sin," and "He that believeth on the Son hath everlasting life," *gave me rest.* I well remember how I wished to feel that I was saved; but salvation came when I turned from my feelings to trust the love and grace of God in Christ Jesus our Lord. This simple principle of faith in God I failed to apply to his promises for all earthly needs, for peace, for joy, for love, for strength in service, in suffering, indeed, for everything which could be or happen. Hence, instead of faith being superior to circumstances and experience, circumstances hindered me, and experience turning in upon self again and again, brought me into bondage: and, as a result, unbelief prevailed. I *now* saw very plainly that it must be a constant re-application of trust in the promises—like Abraham, who "staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God." Hundreds of promises which stud the firmament of the divine Word have been to me distant, beautiful, and fair, brilliant as the rainbow, and often as transient. *Now* they are mine. I believe them because my Father says so. Ours is the believing, *His the fulfilling.* And verily "there are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption which is in the world through lust. Through faith I *have* obtained promises, and my soul is filled out of His fulness. "The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost."

It may be asked, "Did you preach any *crisis* in your experience?" Yes. In considering that word in 2 Tim. ii. 21, 22, concerning the great house, with vessels to honour and dishonour, and the searching addition, "If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified and meet for the Master's use, prepared unto every good work. Flee also youthful lusts, but follow righteousness, faith, love, peace, with them that call on the Lord out of a pure heart."—I saw that the responsibility of the purging was mine, and, *in the strength of the Lord*, I then and there gave up any and all doubtful things (things not of faith), to walk, at any cost, according to the divine rule, as in Paul's case—"And herein do I exercise myself, to have *always a conscience void of offence* toward God and men" (Acts xxiv. 16); and, further, not to be afraid to confess the failure of the past, or, to save myself from the opposition of many, hide my testimony to his praise in this fulness of blessing; and entirely to surrender myself to Him, that His grace might flow unhindered into every part of my being. And more than all beside, because at the root of all, to abhor the sin of unbelief, to hate it, never to think of it as misfortune or infirmity, but a black, horrid sin, dark as adultery or murder I saw how it could limit the Holy One of Israel. how it caused Israel to murmur, and *hasted them*, (marginal reading) to forget God, even on the banks of the Red Sea; how it led them to lust, *to be idolators*, to despise the pleasant land, to loathe the light bread, until of a redeemed people God said, "*I sware in my wrath* that they should not enter into my rest." Their carcases fell in the wilderness, and only two of all their number (the men who believed God, and followed Him fully) entered into the land.

The blessing was reached on my knees at midnight on the Saturday following my interview with Mr. Smith, when, after earnest prayer, confession, and surrender, I believed, according to the word, that I was cleansed (1 John i. 7), that I had fulness of joy, all need supplied, my body the temple of the living God—I was filled with peace; and I had the promise, "God is able to make all grace abound toward you, that ye, always having all sufficiency in all things, may abound to every good work." (2 Cor. ix.) I fell asleep, believing that I should awake in the fulness of the blessing of the Gospel of Christ; and never shall I forget the joy of that day. It was Sabbath indeed, and *no burden carried*, according to His word. Since then God has fulfilled in me His promise, and I have found His grace springing up continually; indeed, often like an impetuous current, and, again, as the deep and quiet stream, calm and settled. His peace has been mine, and mine has been in harmony with His word—peace as a river. I can well understand that man of God, Mr. Flavel, when he asked the Lord to stay His hand in the bestowment of His grace. I do not think I could have borne it continuously; it was a little taste of His fulness. Speak I must; preach, I could not help myself. I was as a vessel that must have vent. My happy soul rested in his love, and bounded as a young hart on the mountains of Bether.

I went and told my people. Some wondered, some rejoiced and shared the blessing. For myself, I could only do as the Samaritan in Luke xviii. 15, who, "when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at Jesus' feet, giving Him thanks."

It would be a melancholy mistake should any suppose that I think a sort of climax has been reached. I regard holiness as progressive even unto heaven. I anticipate very much more progress now that unbelief is broken and laid aside. To use the language of another, "The Lord is indeed unto me a place of broad rivers and streams; and, by His grace, no galley, with oars of human effort, or gallant ship of man's devising, shall pass thereby, but the Lord shall have His good pleasure in carrying me onward on the bosom of His own tideless love." It is so delightful to feel no plank of unbelief between the soul and Jesus' measureless love, and trusting that henceforth it shall ever be so. It certainly is heaven on the way to heaven. "The just shall live by his faith." (Rom. i. 17; Gal. ii. 20; Heb. x. 38.)

Some of God's children have known the joy of the Lord as their strength ever since their conversion, but many thousands have not, and to these I speak, and long that they may have the same fulness of joy.

I verily believe, if I had shrunk from confessing this, my soul had dwelt still in straitness. I have seen not a few already hindered because of the fear of man. For myself, I can only say, "Come and hear, all ye that fear God, and I will tell you what He hath done for my soul."—HENRY VARLEY.—(*The Christian.*)

THE PRESENT CRISIS OF THE CHRISTIAN CHURCH.

[*Extracts from Dr. Duff's Speech.*]

OF SCEPTICAL AND SENSATIONAL LITERATURE.

Wherever we go, wherever we turn, we are sure to be confronted with sceptics and scepticism. We have the Celtic and the Anglo-Saxon sceptic; we have the peasant, the shepherd, the miner, the artisan, the tradesman sceptic; we have the master and the servant sceptic; we have the mercantile and the agricultural sceptic; we have the medical, the legal, the clerical, and the engineering sceptic; we have the squirearchical, the aristocratic, and the statesman sceptic; we have the juvenile, the adult, the octogenarian, of either sex, sceptic; we have the literary, the philosophico-metaphysical, the geological, the astronomical, the antiquarian, the ethnological, the polyglot or linguistic, the novelist, romancing or imaginative—the mammon-worshipping, the carnally minded, the vicious and intemperate, with sundry other nondescript species and varieties of script of sceptic. And what is most notable, each and all of these have their own special and appropriate literary channels for the dissemination of their manifold and many-coloured scepticisms. And it cannot be denied that by far the majority of the ablest and most powerful of our periodicals—quarterly, monthly, fortnightly, weekly, and daily—though by no means exclusively, and often not mainly, devoted to the interests of scepticism and infidelity, do yet, ever and anon, contain articles of an anti-biblical, anti-evangelical kind, or of decidedly irreligious or anti-religious tendencies. Now these are, in general, circulated widely, if not universally, among the upper and middle classes; and the sceptical or infidelizing sentiments inculcated therein do filter through the minds of myriads of the educated and intelligent, and leave behind them a slimy and nauseous deposit of half-belief or total unbelief. There is also an abundance of separate works of the same description by writers of the highest mark and influence, such as the Duke of Somerset, who, though erewhile a responsible Cabinet Minister, did not deem it beneath his dignity, in presence of the peers of the realm, haughtily and arrogantly to express his contempt for Christian missions and Christian missionaries, and has now rushed to the fore front, and joined the advanced ranks of the assailants of the Bible and its divinely-revealed verities. Then we have a whole phalanx of literary and scientific men, whose anti-biblical works, or works with anti-biblical tendencies, percolate freely through the upper strata of society, leaving behind them a choice selection of strong doubts and unbeliefs—the stronger, as we may presume, having succeeded in devouring the weaker. Now, broadly speaking, to these, in point of literary and scientific power, we have nothing comparable, in the interests of the Bible and the Christian faith.

Once more, besides these varied infidel or infidelizing works there is provided for the upper classes a teeming progeny of works of the sensationalist and novelistic order, which constitute in the aggregate a really impure and thoroughly demoralizing literature, which, along with the former, is well fitted to denude the mind of all reasonable faith, and the heart of all real virtue and moral and spiritual verdure, and leave the soil as bare and barren of all good as the naked granite rocks of Sinai, or the crags that face and flank the brinish waters of the Red Sea.

INFIDEL AND IMPURE—FOR THE WORKING CLASSES.

There is provided for the masses an increasingly redundant supply of cheap *infidel* and *impure* literature—expressly designed and adapted to them. And oh, what a literature, alike in quality and quantity! Of an infidel kind from the dawnings of incipient scepticism to the midnight darkness of materialism and atheism—of an impure kind, from the first instinctive blushings of misdirected affection to the abominable excesses of shameless, brutal lust—we have swarming shoals of larger and smaller publications. That I might not be speaking at random on the subject, or from hearsay only, I have purposely used means to secure copies of upwards of two hundred of those scandalously infidel and impure publications. The very names of some of them are replete with blasphemy, while those of others are fitted and designed to excite wanton imaginations, and defile the heart, and stimulate to vicious indulgences. I cannot, I dare not outrage the feelings of this House or do violence to my own, by orally enunciating any of these names. Of the subject matter, or contents of the infidel portion, it may suffice to say that therein and thereby, the claims of the Bible as an inspired book or revelation from God are held up to ridicule, contempt, and scorn; that there is not a character in it, not even the holiest and best, without excepting the Spotless One and the Just, who was "holy, harmless, undefiled, and separate from sinners," that is not caricatured, vilified, or abused; that there is not a doctrine in it, however heavenly and true and worthy of its Divine Author, which is not shockingly distorted, and misrepresented, and exhibited in forms the most repugnant to natural reason, and colours the most odious to the moral sense; that there is not a precept in the Decalogue which is not torn, lacerated, tortured, tossed into the mire, and remorselessly trampled under foot; and, finally, that in some the very existence of God, or the soul, or a future state, is peremptorily negatived with insolent derision!

Of the *impure* and directly demoralizing portion it might be enough to say that it abounds with everything that is inexpressibly low, coarse, vulgar, atrocious, and abominable. Lord Shaftesbury, than whom there is not a more competent witness and judge, has pronounced many of the publications as positively *infernal*.

IMPURE PERIODICAL LITERATURE.

As to the evil effects produced, their name is legion. The stated perusal of them gradually indisposes most people for the reading of the Word of God, and other good books, religious papers, or magazines, or tracts. It leads to the neglect of domestic and other ordinary duties—unfits the mind for all serious and profitable reflection or thought—renders it incapable of fixing attention on religious subjects—fills it with pride, vanity, and self-conceit, with silliness, foolishness, and frivolity, with excessive love of worldly amusements, and carnal recreations. It leads to habitual desecration of the Sabbath, by tempting numbers to stay at home to read these books. A woman, when disappointed on Saturday evening in getting her usual supply, was heard to lament, saying that "she knew not how to pass the Sabbath;" and a man, on obtaining his, gleesomely shouted, "These will be my minister to-morrow; I can now spend my Sabbath finely in my bed, with these and a pipe." It has thus induced numbers to give up going to church, and neglect the means of grace altogether. In these and other ways the perusal of such works has made numbers wholly inattentive or indifferent to the interests of their souls, their present and future happiness. It has hardened their hearts against the gospel, and, while deterring them from frequenting the house of God, has lured or driven them to low taverns, with all their maddening scenes of intemperance, revelry, and vice—feeding and stimulating the appetite for all that is noxious and depraved. In this way many have fallen into the ranks of secularism, materialism, and utter irreligiousness, declaring the Bible to be a lying novel or romance, and preferring the writings of Voltaire or any other infidel before it. And while many more have become loose, frivolous, and dissipated in their conduct, not a few, husbands and wives alike, have become irreclaimable drunkards, and their sons and daughters utterly abandoned characters. Having lost all taste or relish for substantial, instructive, solid reading of any kind, they have contracted a special hatred for anything that is holy or divine.

TYRANNY OF THE SECULAR PRESS.

If a new heresy is broached, or any divergency from the established creed exhibited, or any novel or unsound representation of Scripture doctrine or duty propounded, especially by the minister of any evangelical or orthodox church, he is sure to receive a sort of literary ovation or intellectual apotheosis from nearly the whole of the secular press, and from all the leaders of what is called advanced, but in religious matters more truly retrograde, thought. He is sure to be extolled for his manliness and courage, his honesty and straightforwardness, and a whole catalogue of other virtues. On the other hand, any who, in faithfulness to their conscience, their creed, and ecclesiastical vows, may venture in their official capacity to take the heretic or quasi-heretic to task, are sure to be publicly denounced, under such appellations as despot, tyrant, bigot, intolerant persecutor, and other stigmatizing epithets, so that real courage and honesty in the discharge of bounden duty are held up to contempt and scorn, while the opposite qualities are applauded as heroic virtues. Such unrighteous treatment acts in both directions with injurious effect. Wherever there is some talent for composition coupled with an abnormally developed craniological bump of vanity and self-conceit, the temptation, owing to the expected adulation and flattery, to become a nine days' wonder and gain an ephemeral popularity, is all but resistless. There is thus held out a bounty—not a low, vulgar, pecuniary bounty—but a high-flown eulogistic bounty on heresy and schism.

Whereas the men on the side of orthodoxy, from their natural and reasonable dislike of *public* ridicule, obloquy, and contempt, are apt to be gagged and silenced, and so held back from a faithful discharge of duty. Thus orthodoxy is not only placed at a discount, but positively discouraged, and by a species of persecution, to refined and sensitive natures more galling than would be the scaffold or the stake, almost violently put down; while heterodoxy is exalted and careered along in its triumphal car, amid loud shouts and peals of applause!

LICENTIOUSNESS.

As a cause and a consequence of the abounding pernicious literature of the day, shameless licentiousness, in a thousand forms, open or disguised, is coming in upon us *like a flood*. It is not too much to say that this most brutal of all vices is even now habitually preying on the social, moral, and spiritual life of myriads in our cities, and our once temperate, pure, and religious rural districts; but that they are yearly increasing in their fell ravages, to such an extent as threatens (if not timeously arrested) to turn, more especially our great cities, into so many Sodoms and Gomorrahs whose abounding iniquities cry aloud to heaven for the visitation of some fiery retributive judgment! And, as in the case of infidelity, this evil has been, beyond measure, aggravated by the fact that the Supreme Legislature of the realm, which ought to be the stoutest guardian of the moral law, has, by Acts passed stealthily and clandestinely, extended to it not only its supervision, but its sanction and positive encouragement. For whatever may have been the intentions of the framer of these grossly anti-moral Acts, they have by law established a system which tends to render the practice of this odious and pestilent vice easy, cheap, and safe, as surely as if this had been their deliberate purpose and design; tends to enable all libertines and profligates, whether married or unmarried, to break the seventh commandment of the Decalogue as often as they will with perfect impunity, as surely as if it had been framed and enacted for this diabolical end. The existence, therefore, of such a system of iniquity established by law, is not merely a stain on the national honour, a disgrace to the national character, but a heinous offence, an aggravated crime in the sight of a holy, sin-hating God. Since the violation of the seventh commandment, almost more directly and surely than that of any other, defiles the sanctuary of the heart, blights the affections, sears the conscience, dries up and hardens the whole of man's finer sensibilities into a petrified texture of reprobacy and shameless effrontery; and perhaps, if the whole truth were known, while of some other vices it may be said that they habitually slay their thousands, of this one it may be said, that it as habitually slays its tens of thousands—soul and body together! Since, then, our national representatives have, by passing in an evil hour, the obnoxious Contagious Diseases

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on 28 February, 2020

Act, established iniquity by law, if the nation connive at or acquiesce in such immoral legislation, it were enough to bring down the curse of Heaven on our guilty land.—*The Christian.*

Miscellany.

—*Weekly Review:* One of the most striking results of modern missions to the heathen is the Christian harmony which prevails among missionaries engaged in the foreign field. Though belonging to different Churches or religious Denominations, Christian evangelists in heathen lands learn to sympathize with one another, to hold conferences for mutual encouragement, and to respect one another's fields of labour. As a rule, there has been on the heathen missionary field, and notably in India, a good understanding among the representatives of the different Churches and Missionary Societies. Nothing is more common than the most fraternal co-operation among these representatives. Prejudices cherished in Europe and America seem soon to vanish in India. When face to face with heathenism, Episcopalians, Methodists, Presbyterians, and Congregationalists for the most part forget their differences, fight under a common standard, and take up their own allotted portions of the battle.

"The late Missionary Conference at Allahabad furnished a signal illustration of the sincere respect which true missionaries cherish for one another, while it served other and even more important purposes. But one leading society was unrepresented at that great and successful gathering. We need hardly say that it was the High Church Institution, the Society for the Propagation of the Gospel, that was conspicuous by its absence. The Anglicans that direct its operations refuse to fraternize with their fellow Christians in India, and continually violate the great principle of non-interference with the labours of other missionaries. This spirit of bigoted isolation is peculiarly mischievous in a country like India, where it is of the utmost importance that Christians of all Churches should present a united front against the common enemy. This Anglicanism, which too often apes the Roman Catholic Church, though that Church disowns and despises it, seems to avenge itself by haughtily ignoring all truly Protestant Churches and Evangelical Denominations. We fear it can do little real good on any mission field. It is satisfied with baptismal regeneration, a very different thing from spiritual conversion, and it is quite ready to enter with its ceremonialism and formalities any field however long and successfully occupied by Evangelical missionaries.

"A case of gross interference with other men's labours on the part of a leading Anglican dignitary in India has just been brought under our notice. One of the most praiseworthy and successful missions in India is that which has been conducted among the Marathas by a number of American missionaries. These spiritual labourers have been distinguished for their intelligence, energy, and devotedness. At one station, Ahmednuggur, the work of evangelization has been carried on with such success by the American brethren that seventeen churches, containing about five hundred communicants, have been organized in the district. Yet Bishop Douglas, of Bombay, who acts in the spirit if not also in the name of the S. P. G., has chosen to send first a catechist and then a regular missionary to Ahmednuggur, utterly regardless of the labours and feelings of the excellent men who have for many years carried on a successful mission in that place. If it be said by the Bishop or his apologists that Anglicans must, like other people, carry out their principles, it may obviously be replied that no set of principles demand for their display any unkind or un-Christian intrusion on other men's work, and also that an interference like that at Ahmednuggur shows how odious Anglican principles are. Bigotry acted out shows itself in its native hideousness, while true Christian liberality, the more it is displayed, looks more lovely, and becomes more fruitful in blessing. We hope that the voice of the Christian public, both at home and in India, will be strong enough to hold in check, or to stop altogether, such proceedings as those of the Anglican Bishop of Bombay."

—The Society of Friends recently held their annual assembly in London, and Mr. Bright attended it on several occasions. He delivered an eloquent address, which made a deep impression upon the meeting. He expressed his cordial approval of the many earnest efforts which are being made by the Society of Friends in aiding Sabbath Schools and Home and Foreign Missions, and also commended the active part which the Friends have taken in connection with the Peace Society, the various Temperance Societies, and the Howard Association. He paid a special compliment to the last-named body (for the promotion of the best methods of prison discipline, &c.), in which he said he had long taken a deep interest. But whilst heartily encouraging these various religious and philanthropic labours of the Friends, he also deprecated any unnecessary or hasty changes in the body. It is a noteworthy circumstance, that whereas, in the early years of Mr. Bright's Parliamentary career, his utterances amongst the Friends were looked upon with some apprehension lest they should encourage innovations, he is now regarded by them as of decidedly conservative religious tendencies, and exercises great influence among them when he speaks; his experience and public services commanding the high esteem of the elder members, whilst his eminent talents and breadth of mind have won the enthusiastic admiration of the younger ones.

TELEGRAPHIC NEWS.

The Hague, 6th August: The Dutch monetary commission will present a report recommending a gold currency.

London, 7th: Mr. Yeaman, an independent candidate, has been elected member for Dundee. Mr. Fitzjames Stephen, the Ministerial candidate, was at the bottom of the poll. Mr. Allsop, a Conservative, has been elected for East Staffordshire.—Dr. Kenealy, continuing his speech for the defence of the Tichborne Claimant, describes Sir Roger Tichborne as being of depraved habits and imbecile mind, which he asserts explains the absurdity of many of the Claimant's own statements. He declares his conduct is inconsistent with impostorship.—His Holiness the Pope, replying to an address of 100 French deputies, said that the Blessed Virgin was re-establishing her kingdom in France, and that pilgrimages were respectable and worthy of men and angels.

8th: The following Ministerial modifications have been announced:—The Marquis of Ripon and Mr. Childers retire. Mr. Bruce is elevated to the Peerage and becomes President of the Board of Trade. Mr. Lowe takes the Home Office; Mr. Bright the Duchy of Lancaster; and Mr. Gladstone the Exchequer.—Mr. Gladstone holds the Premiership and the Chancellorship together. Mr. Dodson has been appointed Financial Secretary, and Mr. Arthur Peel Secretary to the Treasury.—The British Exports for July amount to £23,000,000 and the Imports to £35,000,000.—France has paid Germany the third instalment of the fifth milliard of the indemnity.—Dr. Kenealy stated to-day that he would call a sailor of the American ship Osprey, which picked up Roger Tichborne and landed him and the rescued crew of the Bella at Melbourne.—Mr. Ayrton has resigned, and Mr. Adam has been appointed his successor.

9th: Lord Frederick Cavendish and the Hon. Algernon Greville have been gazetted Lords of the Treasury.—Cholera has appeared at Hamburg.—The Shah has left Vienna for Constantinople.—A steamer has been burnt on the river Potomac; forty persons perished.—Valencia has surrendered unconditionally. *Obituary.*—The Duchess of Inverness and Lady Trevelyan.

Paris, 9th: A Legitimist deputation has offered to the Comte de Chambord the title of King of France, which the Comte has accepted.

London, 11th: Telegrams from America state that there has been a conflagration at Portland, State of Maine, doing damage to the extent of 600,000 dollars.—Mr. Ayrton has been appointed Judge Advocate General.—The question is mooted whether Mr. Gladstone must seek re-election.

12th: The Kashgar Embassy has been received with great distinction at St. Petersburg.—The English wheat crop will be below the average.—In the Divorce Court a decree *nisi* with costs has been granted to Colonel Hogg against Mr. Cordery.

Paris, 12th; The Monarchical leaders of the Assembly are circulating for signatures among the deputies a proposal to re-establish Monarchy in France.

Madrid, 12th: General Contreras has been released by the German naval commander; his assembled adherents numbering two thousand started towards Madrid but were encountered by the Government troops and utterly routed. General Contreras fled. The insurrectionary movement in Spain is now considered crushed. Government is reorganising the army of the north for a vigorous campaign against the Carlists.—Seventy persons perished in the burning of the steamer on the river Potomac.

London, 13th: Sir John Coleridge has declined the Mastership of the Rolls, which has been accepted by Sir George Jessel.—Mr. Gregory, the Governor of Ceylon, is expected to resign. Earl Granard will probably succeed him.—The Principalship of Bishop's College, Calcutta, has been conferred on the Reverend R. Stewart, of Worcester College.—There is a severe outbreak of typhoid fever in London.

Paris, 13th: The Duc de Broglie has declared that Government is engaged in a death struggle with Radicalism. Government will enforce the laws and rigorously seek fresh ones if necessary.

Madrid, 13th: The Carlists are blockading Bilboa. General Contreras has succeeded in re-entering Carthagena, which place is now the last refuge of the insurgents.

London, 14th: According to latest report the O'Donaghue will be appointed Governor of Ceylon.—Dr. Kenealy, continuing his speech on behalf of the defendant, announced yesterday that from 80 to 90 of the Carabineers will come forward to identify the Claimant as Sir Roger Tichborne. Dr. Kenealy refutes the tattooing, which he explains were temporary marks made in fun.—The Yarkand Envoy leaves Constantinople to-day for India.—A Spanish vessel has seized a British steamer landing arms for the Carlists at Fontarabia.

Paris, 14th: It is reported that the Comte de Chambord has agreed to the tri-colour flag for the French army with a white pennon, and that he is coming to reside in France about the 16th September.

PASSENGERS SAILED.

Per P. and O. Str. *Orissa, August 8th:*

For Southampton.—Lieut. C. A. de N. Lucas; and Lieut. A. L. McNair.

For Brindisi.—Capt. Howe; Mr. E. C. Johnson; Mr. Gompertz; and Mr. Tartt.

For Venice.—Mr. Ippekan.

For Aden.—Mr. Police Inspector Burrett and a Burmese prisoner.

Per P. and O. Str. *Deccan, August 15th:*

For Southampton.—Captain Ward; Miss Drysdale; Mrs. de Neufaille Lucas; Mr. W. F. Maitland; Mrs. Walker; Dr. J. Durant; Mrs. and Miss Durant; Mrs. Ward; Mr. W. H. Jarvis; Captain B. Colclough; Mr. T. H. Gilbert; Mr. W. Paterson; Mrs. Browning; Dr. and Mrs. Barker, and 3 children; Captain Magee; Mrs. Cooper and infant; Mr. Forster; Mr. R. C. Smith; Mr. and Mrs. Robert and family; Mr. G. Sharpe; Major FitzGerald; Serjt. and Mrs. Troup; Mrs. Maurice; Mr. Thomas Waite; and Mr. J. Bowack.

For Brindisi.—Mr. R. Taylor; Colonel and Mrs. Grant; Mr. and Mrs. Thomas Allen; Mr. A. Money; Mr. J. C. Hall; and Mr. W. E. Creaton.

For Venice.—Mr. T. R. Redfern; Mr. D. J. MacNeill; Major de Bawebel, R.E.; Mr. E. Seebeck; Mr. Fraser; and Mr. A. Keyser.

For Suez.—Mr. H. Hankey.

For Aden.—Colonel Penn, C.B., R.A.

PASSENGERS ARRIVED.

Per P. and O. Str. *Travancore, August 13th:*

From Southampton.—Mrs. and Miss Peacock; Mr. A. P. Hogarth; Mr. W. Gillbert; Mr. G. Nesbett; Mr. A. E. Cope; Mr. H. Toothell; Mrs. Peaker; Mr. and Mrs. Acklom; Mr. Kadir Bux; Mr. C. Freeborough; Mr. J. Dillon; Mr. Whitehead; Capt. and Mrs. Kelly; Mrs. DeRenzie; and Mrs. and Miss Ashburner.

From Brindisi.—Mr. R. H. Pierce; Mr. J. Crawford; Mr. Colclough; Mr. W. L. Seymour; and Mr. R. A. Emmerton.

From Suez.—Capt. J. S. Blacklands; Capt. Kelgour.

From Aden.—Mr. T. Aitken; Mr. H. Ruttonjee.

DOMESTIC OCCURRENCES.

(*Charge for insertion, 8 annas.*)

BIRTHS.

MACDONALD—August 7th, at Malabar Hill, the wife of Charles Macdonald, Esq., of a daughter.

DAVIDSON—August 13th, at Malabar Hill, the wife of Lieutenant Colonel A. Davidson, R. E., of a son.

MARRIAGE.

THYNE—McCALLUM—August 2nd, at St. Mary's Church, Aden, W. K. Thyne, J. P., and Conservator of the Port, Aden, to Euphemia Thyne, daughter of the late G. McCallum, Glasgow.

DEATHS.

DUNSFORD—August 9th, at Bombay, Adela Ellen, the beloved daughter of Conductor H. Dunsford, Ordnance Department, aged 1 year and 8 months.

LLEWELLIN—August 10th, at Bombay, Frederick Charles Robert, infant son of Mr. F. S. Llewellin, Assistant Telegraph Superintendent, G. I. P. Railway, aged 1 year and 23 days.

ANSTEY—At Bombay, August 13th, Thomas Chisholm Anstey, Barrister-at-Law, aged 57 years.

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